A

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FROM A

City-Minister

TO A

MEMBER

Of the High and Honourable

Court of Parliament,

Concerning the

PRESENT AFFAIRS.

BEING A

VINDICATION

OF THE

Church of England-Clergy,

For their Owning and Praying For

K. *WILLIAM* & Q. *MARY.*

LONDON,

Printed for *Thomas Newborough* at the *Ball* in S. *Paul's Church-Yard,* MDCLXXXIX.

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A LETTER From a City-Minister TO A MEMBER Of the High and Honourable Court of Parliament, &c.

Worthy and Honoured Sir,

I Am, very sensible, That what you observed to me, when I was last obliged with your Company, is a great Truth; That in all *Changes of Government*, especially in such *wonderful Revolutions* as this last hath been, Men of my *Order* (I mean those of the *Ministry*) are most exposed to *Censure*. For, besides that *People* are very curious in

taking notice, upon all Occasions, what the *Ministers do* or *not do*; I do freely confess, That upon such Occasions as this *now* is, they have (beyond that vulgar Humor I mentioned) particular Reasons to look upon us; as being appointed by our *Ministerial Function*, and the Assignment of the *Law*, their *Spiritual Guides*, and the *Directors* of their *Consciences*: Whose *Example* therefore, in *Compliance* or *Non Compliance* with such *Changes* and *Revolutions* must needs have no small *Influence* to the Satisfaction or Dissatisfaction of those *Consciences* of theirs. It was upon this, that I did adventure lately, in some Measure, to open my Mind before my *Auditory*, and to declare those Sentiments, which upon mature deliberation I have entertained concerning the *Present Affairs* of our *English* State and Government. After I had communicated to you that Sense of mine, as I then delivered it, you were pleased to propose to me, as your own *Desire*, and as it might likely prove (you thought) a thing of Publick *Acceptance*, for the Satisfaction of others, who did not hear it, that I would *publish* those Thoughts and Remarks of mine, which did in some manner seem to comprize in them the whole *State* of the *Question*, as it is now set on foot by some who were so far from appearing unwilling to comply with the present *Change*, or shewing any the least Discontent, at its first Appearance and Introduction; that on the contrary, they did, if not heartily wish and pray for it, before it happened, yet contribute their high *Authority* and great *Interest* and utmost *Endeavours* to the promoting at least, if not the procuring of it. And that Countenance and Incouragement, which that *Authority* and *Interest*, and those *Endeavours* of theirs gave to it in its very Birth, have been the Means, under God Almighty's

Providence,

Providence, of making it what it now is, and as all who wish well to their *Country* and their *Religion*, wish and pray it may, by God's Grace, ever be to Us and Our Posterity after us.

I will not say that all People, tho *Englishmen* and *Protestants*, were then, or are now, or ever are like to be satisfied with whatever is or may be done by God or Man, even to the greatest Security, even of their greatest Concerns both Temporal and Spiritual, such as are *Property* and *Conscience*; that is, *Civil* and *Religious* Liberty. For so freakish are the Minds, not to say of the *Populace* only, but of some great Ones too, who have in former times, peradventure, set up for *Patriots*, that if they be not humoured and served in every *Punctilio* of their Expectation from the *Change*, how unreasonable and peevish, how unjust and selfish soever that expectation may be, they are ready to reject and fling back Gods Mercies, and turn them upon his Hands, and to regret that which has been, in the sense of the *Nation*, acknowledged a *Deliverance*, as an *Usurpation* and Oppression of their Rights. But I hope things will be so well manag'd by *publick Prudence*, that People will never have just occasion given them to make such Murmurings and *Complaints*, as if we were *delivered over* into the like or worse Dangers and Inconveniencies, as we so lately in our publick *Thanksgiving* declared before God and the World, we were happily *delivered from*. After all, I must needs say, That the seeming *Dissatisfaction* of some *Eminent Persons* in the *Church*, who have recoil'd from their first Acknowledgments, hath given too great Advantage to such *Popular Discontents*, as I am my self too certain there are such.

Where

Wherefore in some small *hope* of allaying those *Apprehensions* which are apt to sower and imbitter the most favourable *Dispensations* and auspicious *Influences* of Heaven, and in *Obedience* to your *Commands* (for so the many Obligations of your *Friendship* have taught me to interpret your *Desires* to be) I have ventured against the Advice of that fam'd *Maxim* of a quiet Life Λάθε βιώσας, *i. e.* according to our English Proverb, *Of little medling comes much Ease*; to make that short sorry *Discourse* of mine *publick*; of which I shall give you the *accompt* as near as may be, in the very same Words wherein it was delivered.

The *Subject-Matter* I was then treating of, gave me occasion to mention the several *Relations* we stand in to *Almighty God*, and to shew how *unfaithful* and *unthankful* in them all, we are to him, by reason of our *Sins*, notwithstanding the infinite *Obligations* we lie under. Those *Relations* I reckoned to be *Four*, as he himself hath graciously been pleas'd to own us, and hath as graciously obliged us to own him.

1. *He* our *Sovereign*; *We* his *Subjects*.
2. *He* our *Master*; *We* his *Servants*.
3. *He* our *Father*; *We* his *Children*.
4. *He* our *Husband*; *We* his *Spouse*, the Church.

I proceeded to speak of the Nature of those *Duties* and *Regards*, which these several *Relations* ingage Persons to; and from thence took the Advantage of passing into that *Digression*, which, upon my imparting of it to you, you seem'd so well to approve of, as to say, That you thought it might not be unworthy of *publick* View and Perusal, as carrying with it some likelihood of being in some *measure*, or in some *degree*

at

at least, serviceable to *publick Satisfaction*, if *modest Reason* may satisfie. And it was thus.

'Though in every of these *Relations* the *Inferior* be, as we use to say, at the *worst end* of the *Staff*, as being under the yoke of *Obedience*, and is *bound* even in *Conscience* to *submit* sometime in some Cases, even to *hard Terms*; yet the *Obligation* is *reciprocal* betwixt *Superior* and *Inferior*, and there are *Duties* mutually owing from each to the other. For else, were it not so, *Mankind* would be in a sad deplorable Condition, if there were no *Remedy* left against the oppressions and incroachments of *Power*, however otherwise *lawful*; since a Person who has never so just a *Title* to his Superiority, may prove a *Tyrant* by illegal *Administration*, no less than another by illegal *Usurpation*.

'Besides this, there is in all these Relations a *Contract* either *express*, or at least *supposed*, between the one and the other. In the Married Estate there is a *Matrimonial* Vow and Promise, which obliges the one to *love* and to *cherish*, as the other to *love, honour and obey*; and if the *Husband*, out of froward humour, making it his Design to render his Partners Life uncomfortable, leave her, and refuse to allow her Necessaries, the *Law* steps in, and forces an Allowance. *Master* and *Servant* stand under *Covenant* to one another; and the *Servant*, if oppress, has the like Remedy at *Law*, to be relieved from cruel usage. Nay, even between *Parents* and *Children*, there is a *Natural Equity*, which is plainly intimated by the Apostle himself; where, after he had bid *Children obey their Parents in the Lord*, he puts the *Parents* in mind also of their Duty; *Fathers*, says he, *provoke not your Children*. What does he mean? *Provoke them not* to Disobe-

dience.

'dience and down-right Resistance? No sure; He 'means not that: For no Provocation of the *Parent*, 'can justifie the *Childs* Undutifulness. But *provoke* 'them not to stand upon their *Natural Rights*, which 'the Children were born to alike, and as well 'as their *Parents* before them. And in the *Civil* 'Law there are *several Cases* put; such as are, the 'Parent's Banishment, Captivity, or utter Disability 'of providing for his Children, or an unnatural and 'wilful Abdication of them; in which Cases *Children* 'are supposed and declared to be *exempt* from *Paren-* 'tal Authority, and are now become *sui juris*, free to 'dispose of themselves.

'And I doubt not but that the *Case* is much-what 'the same betwixt *Prince* and *People*; for so *some*, 'and those *Learned Men*, have stated it, That *Monar-* 'chy is founded upon Right of *Paternal Autho-* 'rity.

'I have been told by some Persons of great Know- 'ledge, and of as great Integrity; but, why do I say, 'I am *told* it, when every body may read it in our 'English History, That this has been not only the 'usual Practice, but the *Original Constitution* of our 'Government, from the first, That the *Prince* is to go- 'vern according to Law; That the *Monarchy* is not 'Despotical, to rule at pleasure arbitrarily, but Politi- 'cal, limited by *Law* and *Custom*; and That the *King* 'himself is *under the Law*; which are the very words 'used by *Bracton* himself some hundred years ago, 'when *Popery* was at the height in *England*. If then 'a *Prince*, who is *bound* and *bounden* by *Law*, will 'in defiance of all Law make his *Will* his *Law*; if 'instead of studying the *Preservation* of the *People com-* 'mitted to his Charge, which is the End of *Govern-* 'ment, and ought to be the *Design* of the *Governour*:

'If

'If I say, instead of doing that, he contrive the *Ruine* and *Destruction* of them, in their *Consciences*, *Liberties*, *Properties*, &c. 'tis easie to foresee what the Event will be. This is a *Right*, to wit, to be *governed by Law*, which hath been constantly from time to time asserted by our *Forefathers*, down from the *Britains*, the first Inhabitants of this Isle, to the time that the *Saxons*, *Danes* and *Normans* successively got the *Government* and *Country* into their Power. And as to the *Normans*, he who began that Stile, King *William the Conqueror*, though he conquered only the Usurper *Harold*, with his Forces, and not the whole *Nation*; what Service would that *Conquest* have done him without the *Consent* of the People? which Consent of theirs was obtained, and probably could not have been otherwise obtained, but by his promising upon *Oath*, to govern them according to their *own*, according to their *known Laws*. This Custom of *Swearing* has been continued all along at the Princes *Inauguration* and Entrance upon the Government: and those *unfortunate Princes* who have wilfully broken that *Sacred Oath*, stand in Story for *Sea marks* and Warnings to Successors.

'I have thought fit to say this once for all, though by way of *Digression*, because Men of our *Order*, as they are likely the first that lie under the *publick Lash* in all *Changes* for their *Non-compliance*; so some People are as forward to *censure* them for their *Compliance*, even in those things wherein they think they lawfully may, as *Temporizers*; that *Churchmen* are like their *Weather-cocks*, veer their Sail to every Wind, suit their Doctrine to the Times, and square their Consciences to their present Interest. A vile unworthy *Reproach*, and fit to be cast upon the *Church of England*, or any *True Sons* of Hers,

'by none but such as are themselves either *unreasonable*, or to say no worse, *irreligious*.

'We have indeed, by preaching up *Obedience* and '*Non-resistance*, endeavoured, whilst there was any 'hope, to keep all things quiet as we could: For had 'not People been of that moderate *passive temper*, as 'God be thanked they were, notwithstanding seve-'ral Instances of *Provocations* and *Apprehensions* of far 'worse; we must have been all in Blood & Confusion. 'But now that the *Fermentation* is consummate and 'over, and that there is such a *Revolution* come up-'on us, as the whole World stands agast, partly by 'a *wonderful Providence* on the one hand, partly by a 'voluntary *Concession* as it were, and *Withdrawing* on 'the other; and that the *Nation* hath *accepted* it as a '*glorious Deliverance*; and that now the *publick Wis-'dom* is at work, after those *Dangers* which threatned 'us, are blown over, to *settle* and *secure us* in all our 'Rights, under a *Legal Government*; what have we 'to do more, than to admire God's *Providence*, and 'acknowledge his *Goodness* to this *Church* and '*Nation*, as we have already, by *publick Order* done, 'on the Solemn Day of *Thanksgiving*? And I *hope* 'God *will*, and I *pray* that he *may* give us all, *Ministers* 'and *People*, his *Grace*, to walk with that Care among 'all the *Changes* and *Chances* of this Life, that we will 'not be tempted by *Hopes* or *Fears* to *act* any *further*, 'or any *otherwise* than *lawfully* we may; and where 'we cannot do that, we may be content chearfully 'to *suffer*. And this I am sure is a sure way of being 'both *good Subjects*, and *good Christians*.

'In a word, *Loyalty* is *Legality*, that is, to obey *ac-'cording to Law*; and *Law* is not the *Will* and Pleasure 'of any one single Person, though as to that too, the 'Will of a *Sovereign*, when it is not contrary to *Law*,

'is

'is out of *deference* to be ſubmitted to by all loving
'well-minded *Subjects*; but *Law* is the Senſe of the
'*Nation*, and the Reſult of *publick Prudence*, confirm-
'ed by *Royal Aſſent*, as our Laws have always been;
'ſo that in effect, we are governed by *our ſelves*, that
'is, by thoſe *Laws* which we conſented to the ma-
'king of ſuch. If any there be who think otherwiſe,
'and would ſtretch their *Loyalty* beyond *Law*, even to
'the abandoning of *That* and *Goſpel* both to the *Ar-*
'*bitrary* Will of the Prince, even to the courting of
'*Slavery* and *Superſtition*, for my part, if they be ſo
'content, let them take it for their pains.

'As to *immediate* Succeſſion, which is another
'thing of which they charge the violation upon us;
'who is there *is* or *can* be ſo ignorant of *Engliſh Story*,
'in the continuation of the *Regal Line*, as not to
'know that this *immediate Succeſſion* which they look
'upon to be ſo *Sacred*, as to be of as *Divine Right* as
'*Kingſhip* it ſelf, has been ſo often *interrupted*, that
'it hath been ſeldom kept till of late years. St.
'*Edward* the *Confeſſor* himſelf, from whom *William*
'derived his Title, had no ſuch Right of *immediate*
'*Succeſſion*, his elder Brothers Son *Atheling* living
'while he ſate upon the Throne. And how many
'ſince have come in the ſame way? Few, as I ſaid,
'other ways; and yet they were own'd by the Nati-
'on as their *Lawful Kings*. But this is none of *my Buſ-*
'*ineſs*, no more than it is any of *yours*. We are *pri-*
'*vate Perſons*, and muſt leave theſe things to *God* and
'our *Superiors*.

'As to *God*, whatever our earthly *Superiors* may
'be, *He* is *juſt* in all the *Relations* wherein he ſtands
'to us, and *true* to all thoſe *Obligations* he has for our
'ſakes put upon himſelf; a *Gracious Sovereign*, a
'*Kind Maſter*, an *Indulgent Father*, and an *Affectio-*

'*nate Husband.* 'Tis *We*, 'tis *We*, who have fail'd on 'our part, and by our sinful *Ingratitude* and *Falshood*, 'our *Unfaithfulness* and *Unthankfulness*, have broken 'that fourfold *Cord* of *Love* wherewith he hath vouch-'safed to oblige us.

Sir,

YOU see, that in this *Account* I have contented my self to speak to the *General Case* of our *Clergy-men*, who comply with the *Publick Order*, in praying for King *William* and Queen *Mary*, and the rest of the *Royal Family*, as hath been lately appointed, without descending into the *Particular Merits* of the Cause; wherein it was not fit for me, or any private Person to determine. Yet, upon the *Review*, foreseeing that some *Exceptions* may be made against what hath been thus briefly and innocently discours'd, I must crave your leave to give you a little farther Trouble, whilst I obviate two or three considerable *Objections*.

One is, That at this Rate of Discoursing, which I have here used concerning this *Revolution*, by ascribing it to *Gods Providence*, and the *Nations Acceptance*, I may be thought to offer a *plausible Argument* for the Justification of what past in 48, and the *Illegal Usurpations* of those Times; the Effects whereof were so direful, that they ought alway to be remembred with abhorrence and detestation.

I *answer*, That it is quite another Thing, and a quite different *Case* of what is *now*, from what was *then*.

For THEN, though they mask'd their *Rebellious Designs* under the *Specious Pretences* of *Religion* and *Law*, and cried out against *Popery* and *Arbitrary Power*, and buzz'd into Peoples Minds *Fears* and *Jealousies*, of what was never intended by their *Soverein*, the then King; but only contriv'd by themselves: and after they had perpetrated that *execrable Murther*, they had the Face to obtrude upon the World a *Declaration* of *Grievances* and *Miscarriages* under the *Regal Government*, which were the Ground and Reason, they pretend for turning it into a *Commonwealth*; yet it was manifest *then* to all considering *pious honest Persons*, and is and may be so *still* to all Persons whatever, who will impartially read the Story of those Times, That those Pretensions of *Religion* and *Law*, were but *meer* arrant *Pretences*; That both the *Protestant Religion* and *Laws of the Land* were in the greatest Jeopardy from *themselves*, as being inconsistent with their *Principles* & *Interests*; That they *themselves*, by pulling down the *Church of England*, as by Law established, gave the greatest advantage imaginable to the advance and growth of *Popery*, and that they *themselves* having usurp'd the Power, did exercise it as *Arbitrarily* as ever any King of *England*, or indeed of any other Country (except *France*) ever did; That these *Fears* and *Jealousies* of theirs, were but *Scare-crows* & *Mormos* set up only to fright the People into a compliance with their wicked Designs: Inasmuch as the *Blessed King*, as he lived a constant and sincere *Patron* and *Pattern* of the *Protestant Religion*, so he died a *Martyr* for it, and *seal'd* his Profession with his Blood; and lastly, That those *Grievances* and *Miscarriages* which they reckon up in that horrid *Declaration* under the *Monarchy*, were not comparable to those of which they made us too sensible under a *Commonwealth*.

But

But *NOW*, What ſhall I ſay? for I have a *Tenderneſs*, and am loath to aggravate what is *too plain* to be denied. I ſay it was too plain that we were paſt *Fears* and *Jealouſies*, and had great unqueſtionable *Aſſurances* and down-right *Overtures* of what we might in ſome ſhort time reaſonably expect. I ſhall only further ſay, That I make it an Appeal, even to thoſe who are leaſt kindly *affected* towards the *Change*, or moſt bitterly *offended* with it, if they be *Proteſtants* of any kind whatſoever, or true *Engliſhmen*, Lovers of their Country, What Thoughts they themſelves had ſome while ago, before the *arrival* of this *Deliverance*? Or what Thoughts they would have, ſhould the late King be readmitted to the Adminiſtration?

But I muſt make my *Anſwers* a little more diſtinct. *Firſt* then I diſtinguiſh of *Divine Providence*; for tho there be nothing that is done, that is done without it; yet it hath a different kind of Operation, ſometimes by way of *Permiſſion*, ſometimes by way of *Commiſſion*: So then that King *Charles* the Firſt, of *Bleſſed Memory*, was routed in the Field, and brought to the Block, and barbarouſly put to Death, for the Teſtimony of a good Conſcience: This was a thing *permitted* by God, as all other Murthers, and all evil Acts whatever are permitted to be done; for elſe as they ought not be done, ſo they could not be done without his Permiſſion; for certainly there was no *Commiſſion* of his for that Murther, as being a thing againſt all *Laws*, *Divine* and *Human*. But on the other Hand there are ſome *Gracious* and *Glorious Providences* which carry a *Commiſſion* along with them, ſuch as God uſeth for the Reſcue and *Deliverance* of his *Church* and *People* from imminent *Danger* and deſigned *Ruine*, wherein God delights in an eminent manner to concern himſelf, and to ſhew his Preſence. And

And *such* we have taken and declared *this* to be in our late *Solemn Thanksgiving*, unleſs we have acted the *Hypocrites* both to God and Man; and for *such* it will be always taken, if the *Scruples* of ſome, who were its earlieſt Adherents, do not unhappily help to leſſen the *Opinion* which was had of it at firſt, when it met with an *Univerſal Acceptance*.

For that is it I mean by the *Acceptance of the Nation*, and is the *next* thing I am to conſider.

That Change *then* in 48, had not the *Nations Acceptance*, as I mean it: They were only a *Party* of Men, who having got the Power into their own Hands, were enabled and reſolved to defend a proſperous Cauſe, for the inriching of themſelves; and that Party afterwards broke into ſeveral *Parties* among themſelves, and took their turns in Governing, till at laſt they were all by an *over-ruling Providence blown off* the Stage, or indeed, I may ſay, with the Scorn of the People *hiſt off*. 'Tis true, they did indeavour what they could to engage the whole Nation by the *Covenant* and other Oaths, impoſing them by Force: But none, or at leaſt very few of the *Church of England* complied with thoſe Impoſitions, but choſe much rather to ſuffer. The Nation then at that time was divided, and tho that part of it, which retained their Duty to the *King* and the *Church*, were worſted by Force of Arms, even to the loſs of *Life* and *Eſtate* of many of them; yet they would not be beaten out of their *Reaſon* and *Conſcience*, to admit of wicked Terms for the ſecuring thoſe *Lives* and *Eſtates*. But *here*, at this time, there is an *unanimous* Acceptation of all *Proteſtants*, of all *Orders* of Men, *Lords Spiritual* and *Temporal*, and the *Commons* of the Realm, who with joynt Affections and Endeavours, have owned, welcomed and encouraged the preſent

Change,

Change, promising from it a happy *Settlement* and *Security* to the *Nation*.

Another thing that may be objected to me is, That I seem so slightly to pass over the Business of *Succession*, whereas our *Allegiance*, next to the *King's Person*, is bound to his *Heirs* and *Successors*. 'Tis true, it is to *him* in the first Place: How come we to be released from that? And here may be some *Moot-Points* which will not be so proper for me to handle. As first, *Whether* a King may make a Forfeiture of his Regal Rights? And that, if we will stand to the Award of what hath been practised in former Ages, we must yield to. Then, *Whether* the late King hath made such Forfeiture of his Right? This I suppose is taken for granted by all those especially who are concerned in the Government. If then we are acquitted from Him, our *Allegiance* goes next to his *Heirs* and *Successors*. How is that? Must the *Heir* of Necessity succeed? That has not always been, but hath often failed: Or must in that case, where the *Heirs* does not come in, the *Successor* be deemed and taken for the *Heir of the Crown*? And sure enough that must be the Meaning of *Heirs* and *Successors*, to make tolerable *Law-Sense* of it; so that it signifies no more than *Heirs or Successors*; that is *Heirs*, if the Heir does come into place, and *Successors*, if the Heir does not: By which means the Obligation in that Clause of the *Oath*, is but disjunctive to the one or the other, as it shall happen. But we need not the Help of that Interpretation neither; nor shall we take Advantage of those two *Statutes*, which are still in Force, the one in *Henry* the Seventh's time, That one who is King *de facto*, is to be obeyed. the other made in Queen *Elizabeth*'s time, That the Parliament, that is, *King, Lords* and *Commons*, have

a Power and Right to nominate the *Heir* to the *Crown*. For the *Late King*, having (if he hath) forfeited his Right, What hinders but the *Nation* may *transfer* their *Allegiance* to the *present* King? who besides that he hath a Right of his own almost *immediate* to succeed, doth at present *administer* in the Right of the *Queen* his Consort, sharing with her, as was but reasonable, and hath been other while practised, in the *Title* and *Stile* of *Majesty*. I say, what should hinder? for the thing it self was done to the *Nations* hand, by the *Lords* and others at *Guild Hall*, where, in their *Declaration* they own the P. of O. to be their *Deliverer*; they invite him to the *Government*, and put themselves under his *Protection*. And if these Terms do not amount to a *transferring* of their *Allegiance*, I do not well understand what more can do it but *swearing*; for by desiring him to accept the *Government*, what did they mean *else*, or what could they mean *less* than the *Throne*? since it would not have been *safe* for *himself*, nor was the thing *practicable* in *it self*, to govern under any other than a *Kingly Title*; and what consistence or coherence could there be in *putting themselves under his Protection*, and yet not granting him sufficient *Powers*, whereby he might *protect* either Them or Himself? But there is an *Heir*, some one may say, and a *Regency* might have consisted with the Right of the *Late King*, and of the *Heir* both. *Whether* that is or ought to be the *Question* now, I shall not concern my self; as likewise whether *Regency* or *Kingship* were more likely to consist with the Safety and Security of the *Nation* and *Government*, as it is now to be *settled*, I must leave to a higher Decision of those who are concerned in the *setling* of it; to whose Judgment also must be left the Pretence and Claim of the *Heir*, if there be

one, which I doubt not they will in due time, when they have ſettled the Nation and Government (as alſo the *ſtricter Alliance* with *France*) take into their Conſideration, and of which there was that Care taken by his Friends ſo effectually as to have it generally *diſbelieved*.

There is a *third* thing I muſt modeſtly, and therefore briefly anſwer to. It may be aſked me, Why an inferior *Clergyman* ſhould venture to ſet down his *Reaſons* for *his Compliance*, when ſeveral others, even of the *Superior* Rank and *Order*, who ſtand out, have not thought fit to let the World know *their* Reaſons for their *Non-compliance*, which yet in Juſtice to the *Nation*, and out of a *Paſtoral* Care to the leſſer *Clergy*, it might ſeem they were in ſome ſort obliged to have done? For they making ſo conſiderable a *Figure* in the Government, it might have been expected that they would publickly have oppoſed a thing which they in their Conſcience thought (if they do ſo think) to be an *Iniquity*, and hindred it from paſſing into a *Law*, a Freedom which no queſtion they might have uſed, as ſome of them did to the late *King*, tho with ſome Hazard, and therefore to their high Commendation. A Foundation likewiſe, which is one of the greateſt and moſt neceſſary Priviledges of the Honourable Court of *Parliament*.

Again, they are the *Paſtors* of the *Church*, and we but their *Curates* to be directed by them in our Duties and Stations, and to be cenſured by them, if we do not as they direct. We could heartily wiſh that this had been done upon another account alſo for the Publick Safety. For by this means poſſibly they who do *ſtand off*, or peradventure are not *employed*, might have been ſo well ſatisfied on the one or the other ſide, that by our *Uni-*

form

form Judgment and *Resolution* in the *Case*, all other People might have received *some* Satisfaction; which would have been of great Advantage to the *Publick*, since it is not to be hoped that we can be a *settled Nation* till peoples *Minds* are quieted, or at least their *Consciences* satisfied in the *Change*. Wherefore seeing that several of the *Superior Order*, who owe a *Canonical Obedience* to the *Metropolitan* as their own *Clergy* do to them, yet notwithstanding the *Authority* of a greater *Example*, have, in compliance to *publick Order*, taken the *new Oaths*, and that the whole Body of the *Clergy* are likely to do the same, having all or most of them already, as that *publick Order* directs, in the *Church-Service* pray'd for King *William* and Queen *Mary*; I, though one of the *meanest*, have adventured to expose these *Reasons* of mine, for our so doing, till better may be had, or till others may be offered why we should not so do.

Sir, This *Submission* of mine to your *Judgment* and *Desire*, whatever the *Success* may be of it as to the *Publick*, you will, I hope, as to your *particular*, out of your wonted Goodness, accept as a poor, yet hearty *Acknowledgment* of the many *Favours* you have been pleased to confer upon

March 20. 168[illegible]. *Your Obliged and Affectionate Servant*,

P. or M.